

PUBLISHED EVERY FRIDAY AT

SALEM, COLUMBIANA CO., OHIO.

JAMES BARNABY, Jr., General Agent.

BENJAMIN S. JONES, } Editors.
J. ELIZABETH JONES, }

PUBLISHING COMMITTEE:—Samuel Brooke,
James Barnaby, Jr., David L. Galbreath,
Lot Holmes.

To the Anti-Slavery Presbyterians of
the United States,
CONNECTED WITH THE OLD
SCHOOL GENERAL
ASSEMBLY.

BELOVED BRETHREN:—

The extraordinary proceedings of the Assembly of 1845, on the momentous subject of Slavery and Human Rights; the refusal of the Assembly of 1846 to revoke those proceedings; and the extreme probability that the action of the approaching Assembly will be in keeping with the last, make the following a question of vast importance, viz: WHAT DOES THE CRISIS DEMAND OF ANTI-SLAVERY PRESBYTERIANS? Allow one of your number most respectfully to suggest, whether, in case the next Assembly refuse to annul the doings of 1845, and to begin in good faith the work of reform, DUTY TO GOD AND DUTY TO MAN will not require of us to withdraw from communion with the Presbyterian Church, and set up a Presbyterianism which will be true to its ancient character, and not occupy the sinful and degraded position of a handmaid to slavery.

The considerations which have led me to the painful conclusion that such withdrawal will not only be right, but necessary, are the following:

1. The doctrine of Presbyterian unity charges us with the sin of slavery, as long as we remain in communion with those who practice it.

But before proceeding farther, let us inquire, what is slavery? The celebrated *Gracian* says, that the highest crime one man can commit upon another, is to make or hold him as a slave. In this sentiment the Assembly of 1818 concurred, when it pronounced the same thing to be "a gross violation of the most precious and sacred rights of human nature; as utterly inconsistent with the law of God; and totally irreconcilable with the spirit and principle of the gospel of Christ." But there is another ingredient in American Slavery, which is commonly lost sight of, but which gives the system its towering pre-eminence in iniquity. It is that which "legally" denies to Almighty God His right to the service and homage of three millions of His accountable creatures. No man as a slave can possibly be a Christian, unless you can divorce effects from causes, and say that a man living in adultery or polygamy can adorn the doctrine of God our Savior. God has ordained marriage as the right and duty of the sexes. Slavery prohibits it by separating those whom God in His ordinance has joined together, and pronounces the parties as he divides and not persons. God commands the slave to seek the scriptures; slavery forbids it. God commands parents to protect and educate their children; wives to reverence and obey their husbands; all men to obey God rather than man. Every one of these duties, the observance of which constitutes a man so far a Christian, giving to God His right of property in His rational creature, is absolutely forbidden by the slave system. Hence the avowed sentiment of our leading Statesmen in the South, that religious duties and instruction are incompatible with the condition of a slave, as they go upon the dangerous and illegal presumption that he is a human being, the same as his master. If a man, then, can commit, either against God or Man, an act more essentially criminal, I know not what it is; for our fathers correctly defined slaveholding, when they said that it included the breach of every precept of the decalogue:—Now, this crime is perpetrated every day, by multitudes of the ministers, elders and members of our church. This is a conceded fact. And the question is, what relation do we sustain to this practice, in point of guilt, or liability to punishment?

The Presbyterian Church of the U. S. is not a confederation of individual churches, each having a sovereignty and independence of its own, like the States of the Union. The whole of our congregations taken together, constitute one church, represented in the General Assembly; as the whole of the families within a given territory constitute one congregation. In this we differ vastly from the Congregationalism of New England, which makes each congregation an independent body, not contaminated by, nor responsible for, the sins of any other congregation. If, then, there be any where in our church, a man practicing the crime of slaveholding, we bear to him and his sin, the same relation that we would, if he were a member of the particular church to which we belong. Would we gain permission of our consciences, to sit down at the Lord's table with such a man in our own churches? Then we should feel the same unwillingness were the man a thousand miles off. If we commune with a wicked man, not knowing him to be such, we contract no guilt. But if we know him to be guilty of notorious and scandalous crimes, we partake of his guilt in holding communion and fellowship with him: for such a communion is an admission that the crimes he commits are not in our judgment inconsistent with christian character. This conclusion is unavoidable, unless we give up entirely the distinguishing feature of Presbyterianism—its unity—which none of us could think of doing.

Many persons maintain that the session of each church is independent of the higher courts in the matter of judging of the qualifications of its own members. The constitution has indeed vested sessions with this right—that is, to no Presbytery, Synod, or Assembly, can examine and admit candidates to a particular church, because that is the province of the session. But the session must judge of the qualifications of its members and applicants for membership, by the standard put into their hands by the Assembly. Suppose, as has frequently been the case, a slaveholder applies for admission to one of our churches, bringing a certificate of regular standing from a church in the South. Or suppose, that one of our people in regular standing, becomes a slaveholder. They apply on a sacramental occasion for church

ANTI-SLAVERY BUGLE.

"NO UNION WITH SLAVEHOLDERS."

VOL. 2.—NO. 41.

SALEM, OHIO, FRIDAY, MAY 14, 1847.

WHOLE NO. 93.

privileges: Can the session refuse the first applicant, or discipline the second, in the exercise of this right of judging of the qualifications of its own members? No. For if the slaveholder should appeal and complain and carry his case through Presbytery and Synod up to the Assembly, the court of the last resort, that court has already declared that slaveholding is no bar to christian communion. He has his christian character endorsed by that decision, and comes down to the church at whose door he knocked for admission and was refused, with instructions to the session to receive him, or be censured for contumacy.

There is no method of guarding our communion tables from the approach of slaveholders, so long as we are bound by the decisions of the higher courts. The Assembly, and not the session, settles the terms of communion; and as the Assembly has decided that holding slaves is no fault in a man's religious character, sessions are bound to receive such characters, or else incur the charge of rebellion and nullification. How then is it in the case that a session suspends a church member because his moral character has been proved, to their satisfaction, to be immoral; and yet a higher court sends him back in good and regular standing against the knowledge and clear conviction of the session. According to our system, the session of a particular church is only the agent appointed by the General Assembly to examine and admit to communion such as the Assembly has decided may commune. The only relief we have from such a situation is by withdrawing from the authority and supervision of the higher courts, which have, contrary to the word of God, imposed such a yoke upon the Lord's faithful people.

This position is strengthened by the fact, that the Assembly is a representative body, and all the individual members of the various churches are its constituents. The Assembly, when it speaks on any matter of doctrine or duty, speaks for the entire church, without exception. Now its language in 1845, as all the world knows, is *pro-slavery*. That language then, is legally and according to the principles of representation, our voice, and our speech uttered in the ear of the world. Can, therefore, an anti-slavery minister, having promised "subjection to his brethren in the Lord," preach a sentiment however important, in opposition to the declared sentiment of the whole church uttered in General Assembly, without manifesting the existence of a heresy of the unity which characterizes a Presbyterian church? The doctrine of representation is a clear doctrine of the Bible, and wherever you find it reduced to practice, whether in religion or politics, it identifies, not personally, but in responsibility, the constituent with the representative. True, our ministers preach against the sin of slavery, notwithstanding the decision of the Assembly of 1845, but it is because they choose to obey God rather than man. Obedience to God and the dictates of their own consciences, requires them to disobey their brethren who have so wrongfully driven them to the alternative. Let God judge between them and us.

II. Such withdrawal from the communion of the Presbyterian Church as at present organized, is a step forced upon us by the schismatic proceedings of the Assembly of 1845.

We have all and properly been fearful of the sin of schism. But what is schism?—From 1 Cor. 1, 10, it is plain that schism is a breaking up of the unity of judgment and feeling, that bound the individual parts of the church together. Our Democratic constitution, concerning the omnipotence of a majority, have led us practically, to attribute infallibility to the majority, not remembering that minorities have rights, and not distinguishing between what a majority could do and what it ought to do. Hence, the common idea that schism is a sin always committed by a few. But the truth is, whoever disturbs the unity of judgment and feeling which constitutes the bond of real union in the church, is a schismatic. This, obviously, may be done by a majority, as well as by a minority. Now, the doctrine of the Presbyterian Church, from its existence in this country, up to 1845, were *anti-slavery*. No human language could more forcibly express such sentiments, than the resolutions of 1818, already alluded to. We, in believing those sentiments, and in obeying the injunction of our fathers, to "use our earnest and unwearying endeavors to effect this blot from our holy religion," have proved ourselves to be the legitimate sons of the church, jealous for her honor and purity. But the Assembly of 1845, by an overwhelming majority, virtually revoked and annulled the resolutions of 1818, by proclaiming that slavery, which had all along been pronounced a *gross crime*, was "no bar to christian communion," but actually formed the bond of union in the church ever since its organization. The ground on which we stood as anti-slavery Presbyterians, was swept away by this action. An article was put into our creed, which, in God and Liberty as our fathers were, we abominate and detest. The Assembly of 1845 were *schismatics*. The guilt of schism lies at their door, not ours. If we leave the church, it will only be withdrawing from those, who are not the old Presbyterian Church as it formerly was, but a new fangled, hybridous anomaly, which has caused the world to open its eyes in leering wonder—*Pro-Slavery Presbyterianism*.

Tyranny and oppression always found in Scotland and on this continent, a sworn and sleepless enemy in Presbyterianism, until the year 1845, when American Presbyterianism went over in form as well as fact, to the support of the most unjustifiable system of oppression the world ever saw. Roman slavery was the condition of men made prisoners by the fortune of war, whose forfeited lives are doomed to the alternative of slavery. But we have gone to Africa and stolen her children who never warred against us, and for no crime, have subjected them to the condition of slaves. The perpetration of this outrage is declared by the Assembly to be "no bar to christian communion." Can we then, be

faithful to our fathers, to our posterity, and to all, to Almighty God, if we continue to act, as those must act, who are bound by this decision? Will it not be obliterating the Heaven-wide distinction between truth and error, right and wrong? If therefore, we do not wish our good to be evil spoken of, there seems to be no remedy but to withdraw from those who so richly merit the name of schismatics.

To say, that there is no express warrant in the scriptures for a minority to withdraw from an unfaithful church, that has forgotten its vocation as a testimony bearer against sin, is to put forth an argument, which, by proving too much, proves nothing. It would condemn every secession that has ever taken place since the Christian Era. The secession of Gillespie and his associates from the church of Scotland in 1734, was wrong. The secession of 1743, by Erskine, was wrong. And the late secession of the Free Church of Scotland, was also wrong. Had the Free Church who withdrew, numbered at five ministers instead of five hundred, multitudes would have stigmatized the movement as a schismatic proceeding. Whereas, if it were schism at all, it was no less, had their numbers been quadruple or decimated. Williston remained in the church of Scotland when Erskine left, although he coincided with the seceders in their view of the wrong and antichristianity of the church's course. But did Williston ever effect any reform by his "important testimony," and other labors? No. The church went on from bad to worse, until the good was overwhelmed with the evil, and a new secession became necessary.

The learned Dr. Campbell properly observes, that schism may, and often does, exist without separation. Such schism already exists and rankles in the bosom of the Presbyterian Church. We debate slaveholders from our communion tables, and slaveholders would not only debate us, but have been known to give up the like of us, to the infliction of mob violence. If there were no schism here, we should have both of doctrine and feeling. It originated not with us, but with the majority, who *late* us because we love true Presbyterian principles on the subject of Human Rights, which they also hate. There are many doctrines incumbent on christians, for which there is no express verbal warrant in the scriptures. They are legitimate inferences from established principles. The duty of leaving a corrupt and schismatical majority, where there is no hope of reform, grows out of that class of injunctions, to be separated from all that would destroy the church, and that those which would destroy the church as testimony bearers for truth and holiness. It is the inevitable result of such a position.

Upon those it should benefit, and we soon begin to feel less the value of our own principles, and ultimately find our level among our corrupt associates.

Far be it from me to urge secession for every trifling difference of opinion; or to demand, like the Anabaptists, that the church should be immaculate in order to be a church. But is slavery only a small speck on the garments of the church, which she has received necessarily, in her contact with the world? No, but a giant crime, that includes almost every other. The church then by throwing the shield of its protection over this crime, and its perpetrators, has compelled us either to violate our consciences by a traitorous acquiescence, or to withdraw from her communion and be free to utter God's truth on the subject. Satan, for diabolical purposes, has surrounded the whole subject of secession with terror, so as to frighten away most excellent and conscientious men from the path of duty at this crisis. I therefore repeat the sentiment, that in case we withdraw, we do not secede from the true Presbyterian Church; but the true Presbyterian Church withdraws from a schismatical majority, which under cover of the name merely, has given up on the subject of Divine and Human Rights, some of the most essential elements of Presbyterianism. And if we were to go to law for the name and all the consequences of the name, our Courts of Justice would decide that we, and not they, are the true Presbyterian Church.

III. Fidelity to our Southern brethren requires of us to withdraw.

Some might suppose, that such a step would indicate our contempt of those from whom we separated. But we despise no man, for all men are our brethren. We do not deny that there may be Christians among slaveholders, any more than we deny that slaveholders may be good men, notwithstanding their inconsistencies. But if they be Christians, guilty of practicing the enormity of slavery, then we are bound by the *testament*, as well as the strongest obligations to rebuke them for the sin; for the Bible says "thou shalt in any wise rebuke thy neighbor, and not suffer sin upon him." Discipline is God's ordinance for the removal of offences, and the sanctification of believers. But the Assembly will not allow us to use this means of grace with our receding brethren, because slaveholding, they say, is not a consultable offence. If then, we are for their reformation, and would perform the duty of christian rebuke, love to their interests for both worlds, requires us to withdraw from their communion. This would be a token of our disapprobation not to be misunderstood. If we speak against the sin, and yet go to the communion table with it, our words will be nothing—our conduct will be every thing. They will reason thus—slaveholding cannot be so great a sin as Grotius and the Assembly of 1818 say, or our brethren who so esteem it, would certainly not commune with it. If they hold fellowship with it at the Lord's table, why so unparaphrasingly denounce it in the pulpit and the press?

IV. The failure of all methods thus far, for reforming the church.

In May last, a Convention of Anti-Slavery Ministers and Elders assembled in the city of Allegheny, to consult as to their duty, and to organize plans for purging the church of this gigantic evil, which, like a vampire, seems to be sucking her hearth's blood. They projected several methods, such as opening

a correspondence with the foreign churches of our faith—establishing a religious anti-slavery paper—addressing a letter to all the Presbyterian Churches of the United States &c. It is a remarkable fact, that *none* of these plans has failed of execution. Why is this? Is not slavery in the church a sin and disgrace, and is not the enterprise of removing it, the cause of God? Is this failure to be interpreted as God's *frown* both upon us and the cause? Are we taught by it that we are wrong, and should bend our influence to sanction and sanctify the system of slavery? No. But we are deeply convinced that the Convention *miserably* failed of its will of God at that crisis. The eyes of many who were mourning over the existence of this sin in the church, were turned to this meeting, expecting the realization of their hopes, that the action of this Convention would open the way for terminating their guilty connection with slavery. The backward movement of the church the year before, destroyed all hope of reformation, and seemed to confirm the doctrine taught on every page of ecclesiastical history, that "the church," when she has deliberately espoused false doctrine, and sanctioned sinful practices, *never reforms*, except by the process of *disintegration*. Instead, however, of opening the door of escape, the Convention has shut it. The hope of the people so long deferred, made their hearts sick; and hence, the coldness that has crept into the ranks of the church in a disorderly manner. They hoped to move as a Presbyterian, and they carry their Presbyterianism, as well as anti-slavery principles with them. But they were disappointed.

I cannot account for the apathy that characterizes us now, and our seeming acquiescence in the general will, unless it be a spiritual judgment for the blunder we committed last May. God often punishes his own people for their want of docility under the teaching of his providence, and thus leads them by the hand as a little child. It may be said that anti-slavery men, who are more conscientiously engaged of late by our brethren than we formerly were. But are our principles better treated? Ah! Brethren, I strongly suspect, that those societies and promises of reform are but the old artifices of Satan, lulling into the indulgence of a hope never to be realized those who he could not terrify. Personal hatred and kindness are more dangerous to a reformer and his cause than gibber and the rack. Stanzas, Luther's guide at Erfurt, died in the communion of the church of Rome? If our brethren in the majority have any *intentions* to reform slavery in the churches let them prove it by their action in General Assembly.

From the Po. Freeman,
American Evangelical Alliance.

We have expressed the opinion that the effort to get up an American Branch of the great Rabbinical Hamburg, organized last year in London, would prove a failure. This opinion was formed in view of the inherent weakness of the parent organization, the vigorous assaults made upon it in high quarters, and the general coldness and distrust manifested towards it by the religious press and the sects most likely to sympathize with such a movement. We did not expect, however, that the American delegates would acquiesce without a struggle in the judgment which would consign their pet scheme to oblivion, and disappoint all their hopes of individual preferment. Your ecclesiastical Babel-builders are as obstinate as they are vain, and as intricate and cunning as the serpent for the shrewdest politicians. That such men would virtually confess that they had crossed the ocean on a "fool's errand," and make no effort to embody the conceptions which had floated before their bewildered vision, was more than could be reasonably expected. We are not surprised, therefore, to find that, after a long and dreary incubation, these delegates have succeeded in hatching out the egg deposited by the London Alliance a bird which, in its fondness for paternal unity, intrigues and flatters us to receive as the white-winged Dove of Peace and Christian fellowship, but which we fear will turn out after all to be only a hideous wondrous—something between "hawk and buzzard."

To drop the figure, we find in the religious papers a Constitution which has been adopted, after numerous secret meetings, by the American delegates to the London Conference, and which those delegates propose as the basis for an "American Evangelical Alliance." This constitution is to be submitted for deliberation, modification, and adoption, to a Conference to be held in New York on the 5th inst., a week previous to the anniversary of the Conference here fixed by the American delegates aforesaid, and are of so stringent a character as to preclude all discussion of the question as to the expediency of forming such an Alliance as is proposed. They date not from the London Conference, but from the members of the society called "evangelical" denominations—still less to a body composed of all who call themselves Christians and who may choose to attend. The members of the Conference will consist exclusively of the American delegates, (those modest individuals have taken good care to secure seats for themselves) and those who may be admitted, at their own request, as the Committee of Reception, Rev. Drs. Cox and Peck, and Rev. Mr. Whetlock. This Committee advertised that they would meet every Tuesday at the Tract House in New York, from 12 to 2 o'clock P. M., beginning on the 6th of April, for the purpose of receiving and giving upon applications for membership. The conditions on which these Rev. Inquirers will consent to receive members are these:

1. "The applicant must be personally known or suitably authenticated to the Committee."

2. He must be credibly attested as a member of some evangelical Church, in good and regular standing."

3. He must sign his name to this formula or declaration:

"I hereby signify my assent to the principles, the basis, and the objects, of the Evangelical Alliance formed in London, in August, 1846, and declare my desire to unite with other Christian brethren in forming an American Organization in connection with the same."

Persons at a distance, who may be prevented from attending and yet desire of membership, and who can comply by letter with the first two, and substantially with the third, of the three conditions above specified, will be so far recognized as to have a place in the catalogue reserved for them, and at any future period, when the session may favor it, they may subscribe their names and become members in full of the Alliance."

It will be seen at once that these conditions exclude all who have not previously made up their minds in favor of the plan. The object of course is to avoid discussion with the strong men who, although they agree with the "doctrinal basis" of the London Alliance, yet doubt the wisdom of such an organization as is proposed. If such men as Drs. Bushnell and Bacon were allowed to become members, the issue might not be altogether agreeable to the wishes of the American delegates. A condition so cowardly as this is worthy of the spiritual jugglers who framed it.

But the reader will ask what the *Anti-Slavery* delegates, who have assumed such extraordinary powers, propose to do with the *Evangelical* delegates? By what means will they hope to "keep the volcano" which threatened to burst in the London Conference, beneath its hot incinerations? We answer: they have done all that they could do to forestall discussion by adopting as a part of the preamble to their Constitution this declaration:

"Inasmuch as the peculiar circumstances of this country seem to demand an expression of sentiment on the subject of slavery, this Alliance declares that a discrimination is to be made between those who hold slaves, not by their own fault, or for the sake of their own advantage, but from motives entirely benevolent, and those who hold their fellow creatures in bondage for the sake of gain; and that the former are to be regarded as entitled to fellowship, while the latter cannot be received as members of this Alliance."

And, who, pray tell, are "those who hold slaves, not by their own fault, or for the sake of their own advantage, but from motives entirely benevolent"? Of course they are the members of evangelical churches, "in good and regular standing," and thus by this declaration, in order thereby to entrap those not thoroughly indoctrinated in the views of abolitionists, every slaveholding minister and church-member who chooses to apply will be admitted to this *Evangelical Alliance*. The men who adopted this declaration no doubt expect that it will operate to suppress all discussion of the agitating topic, especially as those who will be likely to become members under the rules above recited will hardly be disposed to disturb a question thus adroitly put to rest. The act and the motive are worthy of each other, and both are characteristic of men who have "a form of godliness but deny the power thereof."

We need not say that we regard the distinction thus set up between slaveholders from benevolence and slaveholders from gain as utterly preposterous. It is in fact nothing less than an attempt to cover with the shield of religion that class of slaveholders who do more than all others to sustain the system, and on whom ought to rest the largest share of responsibility for the hideous wrongs which have so long crushed to the earth millions of their fellow men. While slaveholding is regarded as compatible with Christianity, it will be no better than a farce to attempt to make headway against the practice by bestowing our censures on those who have the honesty to confess that they hold their slaves from motives of pecuniary interest.

We shall watch this movement closely, and keep our readers advised of its progress. How many have been or may yet be induced to go to the "Committee of Reception" to be catechized, examined, and, if found worthy, officially labelled for admission to the august conference, we are of course unable to state. We have heard, however, of what we deem good authority, that the number thus far has been exceedingly small. If the Committee have spared no exertions to persuade both clergymen and laymen to submit to the prescribed ceremony of initiation, finding men slow to come at their call, and becoming weary of the dull task of sitting alone two long hours every Tuesday afternoon, they have gone about the city, book in hand, to record the names of such birds as they could find silly enough to be "caged with the chaff." Some persons of unquestioned orthodoxy are polite enough to treat the matter as a farce, and annoy the committee with their gibes and jokes! Well, let us wait with that patience we may for the grand denouement, which, if the papers say truth, is to come on the 5th of May.

Mohammedan Missionary?—Through the influence of the Arabs, a class of abolitionists, slavery has been abolished in Algeria. It is said they feel so much interested in the cause of human liberty, that they may be expected to send a missionary to the United States to convert our Christians to a "purer religion" and a more feeling humanity; that like the Mussulmen they may "proclaim liberty" to the slaves. Such an enlightened missionary would meet with but a cool reception in the slaveholding churches of this land. We are inclined to believe that the Rev. presbytery of this country, who are the Rev. presbytery of a coat of tar and feathers, should be prompt to interfere with the Jergumists and Molochists of their worship. Our friends, the Rev. Finley, would consider this "foreign interference"—*Am. Standard*.

All remittances to be made, and all letters relating to the pecuniary affairs of the paper, to be addressed (post paid) to the General Agent. Communications intended for insertion to be addressed to the Editors.

Terms:—\$1.50 per annum, or \$1.75 (necessarily required) if not paid within six months of the time of subscribing. Advertisements making less than a square inserted three times for 75 cents—one square \$1.

Printed for the Publishing Committee by G. N. HAPGOOD.

From the National A. S. Standard.

The "Northern Man with Southern Communications," still continues his valuable communications to the *Counter & Enquirer*. We read them with great satisfaction, and in a state of pleasing uncertainty, as to whether the writer is very much of a wag, or three parts fool, or slightly crazed. He says some very shrewd things, with a pleasant smile, some very wicked ones, and some that are very ridiculous, if he be in earnest. That we are at all puzzled, however, by him, is perhaps owing to the contrast between his style, and the blundering mixture of stupidity and atrocity which have heretofore characterized the editorial articles on this subject in the *Standard*.

The chief reason the *Standard* gives for the political superiority of the South over the North, is in the fact, that the former have "made manners a specific object of cultivation thro' successive generations." What sort of manners, in does not say. But many a brow-beaten and snail-paced member of Congress might confess that the manners with which the hands of slave-trading have been pointed out to him, or to preserve the freedom of debate, some House has threatened to cut off his ears, and other like pleasanties, in which the Southern members are in the habit of indulging themselves and amusing their friends, are something to do with their political superiority.

He hints, too, that the property of the South being monopolized by the South, is not being questioned, inasmuch as we have been fitted for governing, as they have been to be governed. We had suspected her a sly abolitionist, but as well as a President, to covet slaves as well as Cabinets, but very likely we do the writer injustice.

He asserts that "the idea of Slavery is so horrid, to intelligent minds in northern climes." If he had said I thought so, we should agree with him. But we know it is very far from "us." We were about to say, that slaveholders of the very worst sort, but who are not, but who are, the category of intelligence. Of course he deprecates, as we do, the mental and moral condition. Nothing, he says, "anything but the absolute submission to the whole of God's will, can save from error in this particular." Alas! for this puffed-out and puffed generation! To such meek submission, we are perfectly, multitudes of us, will never bow. But then he adds that the "virtues of civilized minds are all that way." Does he mean, then, that a meek submission to the will of God is opposed to mind cultivation?

It is the will of God that we support, and he makes his position clear in the next sentence, in asserting that, "to that love of Liberty and hatred of oppression, which characterizes northern climes, the *fallacy* of supposing Slavery is oppression, seems almost instinctive." Now we understand him—"the *fallacy* of supposing Slavery oppression!"—

We will give something for his opinion on that point, if he will tell himself in a year to a sugar-planter on the Mississippi. The following sentiment, we confess the Northern Abolitionists ought to take into serious consideration. With many, however, the bad manners of the thing have become so habitual, that they will never be cured of it. Clarkson, who has just died, is a notable instance of how such tricks will cling to one. "The South think it bad policy, bad patriotism, and bad manners, on the part of the North, to ask them to give up slaveholding, after the have, in the most distinct and unequivocal, and solemn manner, declared that they will terminate their slaveholding, and their moral existence simultaneously." They habitually take others at their word, and think that it belongs to good manners so to do. "This matter we will venture to say, was never before put in so strong a light." That the North is *impolitic*, is a stigma, however, which we doubt not will cling to her till Slavery and the slaveholder are together, if they are determined upon such a simultaneous winding-up.

One sober word of sound sense, however, does give utterance to. "Is there not," he asks, "a little lack of cleverness in the defining of political position," in New England. Most unquestionably there is, and a sensible question is that which he proposes the South should ask of the North, till she gets an answer, why "the North—continues to moralize with her?" If the Northern people will not adopt the sentiment—"the Constitution as it is"—does not see what other position they can assume than abolition or Disunion to free themselves from guilt. Such a position, he says, "is deeply to be respected," and a most sensible conclusion is it of the whole matter, and the issue to which the people, North and South, must come, sooner or later—ABOLITION or DISUNION.

Emancipator Christiana?—A gentleman writes from France that "the Bey of Tunis, now on a visit to the French capital, is a man of forty-five years of age, very intelligent and shrewd. His mother was a Christian, and born in Genoa in Italy. He received a good education, and is distinguished from most Mohammedans by his elevated and liberal views. *Abolition* (this is his name) has done quite a philanthropic deed. He has freed all the thirty thousand slaves of his States, by formally declaring that man ought not to be the property of man. Is not this (make the writer) a Christian act which would do honor to any of the princes of Europe?"

At Work for Slavery?—We see it stated that Mr. Bancroft, American Minister to the Court of St. James, is using every effort to have the heavy duty on tobacco in England reduced. Of course it is not owned by the Slave Power, and is there for any other purpose than to enrich its interests and cherish its numbers! But if John Bull is so engaged, his effort of Mr. Bancroft will be to "smoke" the "good press" and in the end, it will not show.

COMMUNICATIONS.

Mr. Streeter's Anti-Slavery.

FRIENDS EDITORS:—

On my arrival at Austinburg, I found that Mr. Streeter, the Congregational minister, had refused the use of his house to the Anti-Slavery friends, assigning as a reason, that I held different views to himself on some Theological subjects. Mr. Streeter professes much Anti-Slavery, but has shown that it is professed only. I wrote the following letter to a member of his church, which will fully explain the "Rev." gentleman's position. I am sorry that such a change for the worse should have taken place. It seems almost impossible for a man to retain his integrity in any righteous cause, while he consents to remain in fellowship with the legalizers and abettors of slavery. When Stephen S. Foster was at Austinburg, Mr. S. stated in his own pulpit, prior to the introduction of friend Foster, that although they differed in some of their religious views, he dare not refuse them a hearing—he did not consider that a disqualification to plead the slaves' cause. After hearing our friends Stephen and wife, he said with emphasis, "if that is not God's truth I don't know what is." But now the least possible deviation from the speculations of religion, is warrant sufficient, in his estimation, to exclude a person from the Anti-Slavery platform. If such is the amount of the gentleman's Anti-Slavery, I am glad it is known.

J. W. WALKER.

GENEVA, April, 26th, 1847.

MY DEAR FRIEND:—

From the few and hasty words which passed between you and myself when leaving Austinburg last first day, I was led to suppose that you felt that injustice had been done Mr. Streeter in the remarks I made in reference to that gentleman; and not having an opportunity to converse freely with you at the time, I take up my pen to say a word or two on that subject now. And here I take it for granted from your well known anti-slavery character, that you will admit that any man who places himself in a position of hostility to the slave's interest, is not to be recognized as the friend of freedom; and that if a man does this who professes at the same time to be a friend of the slave, his influence becomes the more dangerous. I say I take this for granted. What then is the position of Mr. Streeter? Is he not standing in an attitude of hostility to the slave? Let us see. Millions of our race are pining in bondage—their condition perpetuated by the will of the people of these United States—the people of Austinburg forming a portion of the power

feared to the whole system by which these persons are imbruted and enslaved.—Another person, (myself) feeling the importance of freeing those slaves, comes to Austinburg, to try to change the minds of those who stand with iron heel on bleeding virtue. Mr. Streeter has the power of bringing within the influence of said person the parties who are so wickedly engaged. He refuses, and to the utmost of his ability prevents the change aimed at from being effected, and by presenting the person who claims to be the slave's friend in a light which will awaken the religious prejudices of the community, hinders these from listening, believing, and forsaking their evil ways.

I ask you whether this is not the true position of Mr. Streeter; and, if so, does he not occupy a position of hostility to the slave's liberation? Most certainly the most effectual way to perpetuate the bloody and infernal system is to prevent the opponents of the system from being heard. I think you will see that no matter what is the position of the slaveholder, none can occupy a worse position, to say the least, than Mr. Streeter.—The man who boldly claims, on Gospel grounds, the righteousness of slaveholding is easily confronted and confounded; the people see the horrid blasphemy of the doctrine, and the wickedness of the man who advocates it. But when a man will profess love for the insulted, down-trodden slave, then stab to the heart, by the most effectual weapons he possesses, the man who pleads the slave's cause, and that under the cover of sanctity, it requires effort to present him in his true light. Is not the last character the most dangerous, the most to be dreaded, the most likely to pass undetected? And could I, under the circumstances, do less, in faithfulness to the cause of bleeding humanity, than openly rebuke Mr. Streeter, and expose the hypocrisy of his character? Judge ye! The reasons assigned by Mr. Streeter for refusing the house to myself does not at all alter the case. I might be in error on the subject of "the Sabbath," or "family worship." What then! Am I thereby incapacitated to lecture on the burning wrongs inflicted on the perishing slaves by a heartless mass of priests, levites and politicians? Is no person save those of Mr. Streeter's orthodoxy to be allowed to undo heavy burdens? Is Obstinacy Theory to be the standard of qualification for all who attempt to preach peace and glad tidings of great joy? Monstrous! It seems to me (I may be wrong) that none but a hireling wolf in sheep's clothing, who wishes to prey upon the ignorance and credulity of his flock, could take such a position. I dare not think a man the friend of his race who acts thus. If I or my friends had asked the use of the house occupied by Mr. Streeter, for the

promulgation of those points in which I am so heretical, as a bigoted sectarian he might have objected; but even this would have shown that Mr. Streeter had no confidence in his own views. But Mr. Streeter knew I would not break faith with him or community in the introduction of extraneous subjects. I never did it, nor do I ever intend to. The whole course of the gentleman on this occasion shows that he loves creeds more than souls, sects more than rights, party more than truth, orthodoxy more than humanity and peace more than freedom for the slave. Can you justify his course? Can you sympathize with him in the position taken? I think not. I cannot see how any abolitionist can look with any other feeling than that of strong condemnation upon any man, no matter what his pretensions to piety and truth, who does such awful deeds. I would call your attention to one fact to show you that it is not my theological opinions that is objected to. George Bradburn is every where received by Liberty party priests with joy; they attend conventions, &c., with him, and eulogize him continually. Yet Bradburn is a Universalist, and looks upon the whole of Mr. Streeter's views of religion with supreme contempt, and treats the mass of the priesthood as designing knaves. If my herodoxy was the true cause of objection, would it not be the same in the above case? The secret is, he is not a Disunionist; he is a politician, a Liberty party advocate.

No person dislikes more than I do to come in contact with the feelings of people. I would far rather add to the pleasant sensations of all men (and women too) than cause them pain. But when duty calls, faithfulness requires, humanity and God demands, feelings must go to the winds. The truth must be told. The cause of God and the slave can never be forwarded by compromise, by winking at wrong or keeping back the truth. My mind is set on faithfulness, even if it should occasionally offend an anti-slavery friend. You, my friend will, I have no doubt, often feel pained so long as you can fellowship churches which are sworn to sustain so vile a system as slavery—so long as you can support a ministry so recreant to principle as that of Austinburg. I hope you will see your way clear, to become clear of supporting an influence so terrible as a time-serving, corrupt clergy.

I go for TRUTH, RIGHT, and LIBERTY first, sects, creeds, and parties when I have time. Believe me yours sincerely,

J. W. WALKER.

P. S. I understand that Mr. Austin is of opinion that the people of your town need no instruction on slavery, but what they get from Mr. S. If so, how long will it be till law justice?

Excommunication.

The Rev. John J. Stedman, Preacher in charge of the Mesopotamia circuit; the M. E. Church or class at Farmington West corner, and the M. E. Church universally, will notice that my connection with said church has come to an end. I withdraw for many reasons, of which I will give a few. I believe the M. E. Church to be anti-christian from the fact that it declares it has no wish or intention to interfere with the system of American Slavery. Slaveholders lead its classes, kneel at its communion table, and occupy its pulpits. For my own part I have thought seriously upon it, and have come to the conclusion that I cannot live a christian in the M. E. Church, or any other, that gives its influence directly to support Slavery. One sixth of the people of the nation are deprived of their natural and inalienable rights, of civil and religious liberty; and yet that church declares it has no wish or intention to interfere with a system that separates wife and husband, and robs thousands of mothers of their darling babes, and sells them into interminable bondage. I cannot remain in the M. E. Church and discharge my duty to ward the oppressed, and down-trodden slaves, many of whom are church members.

I have not thought much upon the subject of slavery, till of late. I have been examining the church, its rules and requirements, and I am convinced that going to meeting on the Sabbath, and attending class meeting and making long prayers, does not constitute a christian, but doing the will of our Father which is in Heaven.

The language of the General Conference, in 1836, was that they had no wish or intention to interfere with the civil and political relation existing between master and slave.—Therefore, I conclude they are not willing to obey the command of Jehovah; "of whatsoever ye would that men should do unto you: do ye even so to them, for this is the law and the prophets." Now, in conclusion, let me say to those of my acquaintance who remain in the church, come out, and give your testimony in favor of God and Humanity, and not strengthen the hands of the oppressor; for if you remain in the church, and attempt to open your mouth to vindicate the cause of 3,000,000 of bondmen, of which about 70,000 belong to the M. E. Church, you will be silenced. Such is in part the present ecclesiastical position of the church, in relation to the system of American Slavery—a system which John Wesley denounced as the concentrated sum of all villainies.

Yours for the cause of God and Humanity.

MIRIAM G. KYNETT.

Bundysburg, March 27, 1847.

[We are glad to be able to lay the following letter and accompanying minute, before our readers. The letters of Fairbanks and Wade referred to below, were published in the Bugle in October last.—J.]

Letter from Scotland.

"Edinburgh Ladies' Emancipation Society,"
5, Gray street, Edinburgh, Scotland,
2d Month 27, 1847.

DEAR FRIEND, ISAAC M. WADE:—

We have read with deep interest a letter of thine copied into the "National Anti-Slavery Standard," of September 29th, 1846, accompanying one thou hadst received from Calvin Fairbanks, the prisoner. Most sincerely do we sympathize with him in his captivity, and most gladly would we do what might be in our power for its alleviation. I enclose a minute passed at one of our recent meetings, which might show to him that our hearts are with him, although the wide Atlantic separates us very far from the scene of his sufferings. If this minute could be handed to him we should be very glad thus to "communicate with him; and if thou art writing to him, wilt thou tell him that many friends of the slave in Britain are thinking of him with interest, and feeling grateful that he has been enabled so nobly to suffer in the cause of his brethren and sisters in bonds, and in the cause of Him who has said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." This must comfort him in his trials and privations and his lengthened exclusion from social privileges. But there are some of us, who, having seen the mysterious workings of an all-wise Providence, are not without hopes that ere the term of fifteen years shall have elapsed, Liberty may be proclaimed, not only to him, but also to his brethren and sisters in slavery. For where the extremity of his creature is the greatest, there is the opportunity of the Almighty; and He can overrule for good the present bitter graspings of the slaveholders for their power, and the short-comings of the Churches and Constitution of America.

We are watching the progress of the Mexican war, and we cannot but feel that if there are degrees in the sinfulness of war, this is superlatively sinful—being waged for the extension of the area of slavery and of the slaveholding power.

There are meanwhile crying evils—but we may still behold the Providence which "from seeming evil still adduces good."—This is especially manifest in the spirit that has been raised up to contend with the slavery power that has appeared among us in our so-called Free Church of Scotland. You in America must deeply feel the inconsistency of the title with the actions of this Church; and also that of the late Evangelical Alliance. But we are thankful to believe that there are among us many noble Christians, who have not bowed before this insidious influence; and in the Free Church itself, a noble band has arisen to vindicate their Christianity, to repudiate the conduct and arguments of the leaders of their church, and to work for the relinquishment of the foul communion with slaveholders and the returning of their polluted gold.

I have written more than was at first intended, but I trust it is unnecessary to offer any apology, knowing that thy heart is really "bound with those in bonds," and that thou wilt be willing to accept the sympathy of those, who, though far distant, remember thee also "as bound with them."

We should highly esteem any information thou might'st incline to communicate to us respecting thy friend, Calvin Fairbanks, and our three millions of brethren and sisters in bonds in your free country.

I shall here conclude, and in the sympathy of common interest in the cause of suffering humanity, subscribe myself, thy friend,

ELIZA WIGHAM,

Secretary to the Edinburgh Ladies' Emancipation Society.

Minute

Of the Edinburgh Ladies' Emancipation Society—passed at a meeting held on the 4th of February, 1847.

In watching with deep interest the progress of the abolition cause in America, our sympathies are from time to time called forth on behalf of those who suffer persecution for their labors of love towards their brethren in bonds;—such a case has now come before our notice in the trying circumstances of Calvin Fairbanks, under sentence of 15 years imprisonment in the prison house of Kentucky, for aiding the escape from bondage of three slaves, (husband, wife and child).—We sympathize deeply with this sufferer in the cause of humanity, and with his bereaved parents; but while we mourn that the springtime of his life should be spent within the gloomy precincts of a prison, we earnestly desire that neither suffering or oppression may ever induce him to prove false to the dictates of his heart and to the cause of his brethren and sisters in still deeper bondage than his own, and in so doing forfeit that "peace of mind which passeth understanding," which may be the joyful portion of even the tenant of a prison, whose hopes are fixed beyond this world and its awards, whose "praise is not of men but of God"—and could we penetrate within his prison walls, we would remind him of the promise "Be thou faithful unto death, and I will give thee a crown of life."

We also feel compelled afresh to reiterate our abhorrence of the system which produces such fruits of the law by which it is sustained, and of the arguments which attempt to vindicate and uphold it.

(Signed) ELIZA WIGHAM,

Secretary.

SALEM tp., Meigs co., O.,
April 14th, 1847.

FRIENDS EDITORS:—

It may be interesting to the friends of the slave to know what is being done in this remote and neglected corner. Liberty party has the entire ascendancy and gives character to abolitionism here. There are but a handful of Disunionists in this section, and they are persons unused to public speaking; but we are doing what we can, though we have to contend against powerful odds. We have had several meetings lately, and are about organizing a society here; but so little are the Disunion principles known in this region, that I have received several invitations from Liberty party to hold meetings amongst them, which I shall comply with, though I suppose they will be the last that will be extended, if I am enabled to represent our principles fairly.

We had a meeting on the 11th inst., at which "No Union with Slaveholders" was advocated by J. Armstrong, Jr., which produced much sensation and dissatisfaction among the friends of Liberty party. One zealous supporter of the party declared that if he were required to give up his vote, he would have nothing more to do with abolition. The professors think we are violating the Sabbath by pleading for the slave on that day, though if a cow were to fall in a ditch on the first day of the week, they would not scruple to pull her out. How much better is a cow than a man! Such Sabbath-keepers troubled the Messiah when he healed on the Sabbath. They also object to non-professors espousing the cause of the slave. They seem to have forgotten that a good deed done by the Samaritan was accounted better than the omission of it by the Priest and the Levite. Much light is needed here—what can be done for us, or rather for the slave, at the threshold of whose prison house we stand a feeble few.

Yours for the slave,
HANNAH T. THOMAS.

ANTI-SLAVERY BUGLE.

SALEM, MAY 14, 1847.

"I love agitation when there is cause for it—the alarm bell which startles the inhabitants of a city, saves them from being burned in their beds."—Edmund Burke.

Persons having business connected with the paper, will please call on James Barnaby, corner of Main and Chesnut sts.

Editorial Correspondence.

PHILADELPHIA, May 1st, 1847.

DEAR FRIEND:—We are rejoiced to see the arrival of your "Brotherly Love" during the grand carnival week of the Orthodox Quakers. To the members of that sect, their annual gathering of this year has been an important meeting. Although Peace, Temperance, Anti-Slavery and other Moral Reform questions are not of sufficient importance to claim from them more than occasionally a passing notice, they are keenly alive to the doctrinal points involved in the discussion of Gurneyism and Wilburism. So entirely were they engrossed last week with discussing this matter, that they took no action whatever in regard to the three millions of their enslaved countrymen, but Priest and Levite like, passed by on the other side. They are eager to condemn those whose speculative faith is not precisely the right shade, who do not come up to the full measure of their creed—for deny it as they may, they have a creed—but those who sustain a political party in its pro-slavery and other God-defying measures, who uphold a government that relies upon the sword for authority, a government that was formed at the expense of the liberty of millions, and is sustained at the same sacrifice, a government that buys rum by the cargo, and deals it out to its soldiers by the small, have done nothing worthy of censure, but are retained and regarded as worthy members of society.

In addition to the Quaker Yearly Meeting, there were two other events last week of great interest to the people of Philadelphia; the one an illumination in honor of the triumph of the American arms in Mexico; the other an exhibition of the triumph of the power of government as manifested in a murder upon the gallows. The Whigs were so terribly beaten at the last Presidential election, that they are now more than ordinarily desirous of bringing out an available and successful candidate; and who shall they have? Not a Northern man, even though he have Southern principles, for the interests and wishes of the slaveocracy must be consulted, and they have no confidence in one whose first breath was inhaled north of Mason and Dixon's line. A Southern man must be selected, and the more truly Southern in his character and feelings the better. Who more suitable than General Taylor, an extensive Mississippi planter! The fact that he claims to own a gang of negroes, and works them in his cotton field, is, in these days, one of the best qualifications for a Presidential candidate.—Add to this his great zeal and activity in capturing runaway negroes and hunting Seminole aquana in the Florida swamps, his Statesman-like and christian proposition to employ Cuba bloodhounds in prosecuting that slave and Indian hunt, and the bull-dog bravery he has manifested in fighting for the extension of slavery in Mexico, and you have just such a man as the party is ready to sustain by its approval and its vote.

It is true, that in the days of General Jackson, the Whigs repudiated the idea of rewarding the services of a military man with the gift of civil office, and prophesied the destruction of the liberties of the country if such a disposition was fostered. There was, perhaps, a reason for this, for Jackson was a Democrat. His success taught the Whigs a lesson, which in 1839 they turned to their own advantage, and by an appeal to the people's love for military glory, they succeeded in electing General Harrison President of the United States, a man whose most important qualification was that of being a military chieftain. The prophecy of the Whigs has been verified, and they have been the agents in bringing upon this country the curse which is accelerating its destruction—they have themselves taught, and are now teaching the people that skill in human butchery is more worthy of honor than the greatness of the statesman, and that the blood-dripping wreath of the warrior is more beautiful than the unstained laurel of the man of peace.

You have doubtless seen by the papers that quite a strong disposition is manifested by the Whigs to make General Taylor their nominee for the Presidency. The incipient steps have been taken, and the illuminations in honor of the victories in Mexico are mainly a party movement, designed to tell in their effects at the ballot-box a year and a half hence. It is enough for Southern cities thus to manifest their joy that fetters are multiplied and slavery extended, and it is perfectly consistent for them thus to rejoice in the increase of human suffering. But when the North unites in these rejoicings, it is but an evidence of the terrible degradation into which her children have fallen—it is like the gladness of the maniac in his gloomy cell, his frenzied laugh of joy, and the merry rattling of his chains. But Philadelphia did illuminate; and had her location been a few miles further south, it would have seemed perfectly in keeping with her character, for a city which excels all others in the land in the frequency and destructiveness of its mobs, which so hates liberty that it destroys her temples and cannot even bear to listen to the free songsters of New Hampshire, and whose spirit of intolerance is so legibly written upon the fire-scarred walls of St. Augustine's church, would naturally exult in the atrocities committed by American banditti in Mexico.

We have not heard why the Monday of Yearly Meeting week was chosen for the time of the illumination here—perhaps to afford the Quakers an opportunity to do honor to the present idol of the Whig party. We do not know, however, that any of them illuminated their houses on the occasion, for Friends you know, have a testimony against war, yet it is altogether likely that hundreds and thousands of them will cast their votes for the hero in whose honor candles were burned, slaveholder and soldier as he is—such is their consistency. Politicians understand the game they are playing, and they can gull the Quakers and others as they have before done.—Had not the Quakers a testimony against war when in 1840 they went to the polls and voted almost en masse for General Harrison, the great "Tippecanoe"? They have also a testimony against slaveholding, against gambling and against duelling, and yet in 1844 they redeemed at the polls the pledge some of their members made, "God be with thee, Harry, and we will." It is no greater violation of principle to vote for General Taylor, a soldier and a slaveholder in one, than for Harrison a soldier, and for Clay a slaveholder.

If the Whigs are opposed to the war as they pretend to be, opposed to it on the ground of principle, they would not nominate as the chief candidate of the party, one whose hold upon the affections of the people is attributable to his success in this most infamous contest. That officer would never have become a popular favorite had he not first been a successful murderer, and in contemplating his success, Northern Whigs entirely overlook the origin of the war. The battle of Buena Vista and the siege of Monterey, not merely cover, but entirely obliterate a multitude of sins, and Palo Alto and Resaca de la Palma so dazzle and bewilder that it is to be feared that even those Whig abolitionists who most opposed the war, will fully endorse its character by their approval of those who fight it. Such may, perhaps, endeavor to justify themselves by their cognizances by pleading the necessity of choosing the lesser evil—Gen. Taylor in preference to the Democratic nominee. If there exists this necessity, they are themselves the very ones who have created it, for the pullers of the political wires know that as a general thing, political abolitionists stand by their party nomination. The managers of the Whig party have not skill, or tact or influence enough to win slaveholders to vote for Corwin, of Ohio, for they are not so inconsistent as to do so foolish a thing; but professed abolitionists can be enjoined into voting for a slaveholder—it has been done time and again, and will be repeated.

The Taylor illumination in this place was not very general, yet such as it was, the churches participated in it, and peeled out from some of their steeples a chime of rejoicing. This, you will remember, was on Monday; on Friday a very different scene was enacted, and which, taken in connection with the other, illustrates most forcibly the inconsistency of the people. General Taylor is the murderer of thousands; his human butchery is done in military uniform, with plume and

epaulettes and all the tinsel of a soldier's dress; those whom he kills are strangers, against whom he has personally no enmity, but whom the State authorizes him to wound, slay, and destroy; and his achievements are received with enthusiastic rejoicings and the church prays to the God of Battles to bless his murderous deeds. Mosler, the other murderer to whom we referred, is but the murderer of one; that one he had enmity against; he did the deed without State authority, and wore no murderer's uniform; community receives the act with curses and execrations, and the church, instead of blessing it, blesses the hand which strangles the lesser criminal to death, for if Mosler deserved to die upon the gallows because he murdered one, Taylor deserves for his thousand murders to die, if it were possible, a thousand deaths.

The newspapers tell us the poor man died happy, that is, he became reconciled to God; and yet the Sheriff of Philadelphia county, not by an agent, but in person, hung up that christian man by the neck as you would hang a dog; and the people who sanctioned it and authorized him to do the deed, on the next Sabbath entered the sanctuary, raised their blood-stained hands to Heaven, and prayed, "Forgive us as we forgive those who trespass against us."

It is said that every execution sows a crop of murders. The first fruits of Mosler's execution was seen in the murder of a colored man, who three days since was attacked by three white men and so brutally beaten that he died a few hours after.

The Western Anti-Slavery Fair.

Last week we alluded to a short trip we had made through several counties on the Reserve, and spoke of the preparations making for the Western Anti-Slavery Fair. Before this, we suppose, the friends of the cause throughout Geauga have organized, and are laboring in every part of the county. In one neighborhood in the county where the abolitionists are far from being numerous, the few there are laboring with a zeal highly creditable to them. It being a country place, they were working needle-work for the villages, and would contribute other productions.—They were making fifty yards of flannel, a considerable quantity of linen thread, some knitting work. Each dairy would contribute a cheese, and a cooper would furnish the boxes needed for the same. Some contribute butter, which will be exchanged for maple sugar, and in this way the value of these contributions will be swelled to a large amount.

In many other neighborhoods the friends are actively engaged, and we hope their example will be followed by all others. The farmers will contribute of their productions; the tanners, the harness-makers, the tinner, the shoe-makers, the blacksmiths, the cabinet-makers, the hatters, and various other artisans will contribute such articles as they manufacture. Who will withhold his or her contribution?—s.

The "Morning Star."

The first number of the "Morning Star," a weekly paper commenced in Baltimore, designed we suppose to supply the place of the Saturday Visitor, has just come to hand, and from the hasty examination we were able to give, appears to be in some degree, at least, worthy of that beautiful and significant name, but a nameless feeling of regret or disappointment accompanied the conviction that its claim to that title was too abstract and mystical—not defined with sufficient clearness. In these times there is no neutral ground on the subject of Slavery for a man to stand upon, to say nothing of a philanthropist or christian; and a newspaper professedly devoted to the interests of humanity, that overlooks (from any cause) the claims of the slave, is, to say the least, "behind the age," if this be the age when human rights are understood, and human sympathies are warming into more perfect life, and finding their right direction.

Who, more than the slave, needs all of which that name is a token?—light, hope, deliverance. True, that for them a "North Star" has arisen, but let all stars guide them to freedom.

We have received a communication from B. B. Davis, correcting an error in his communication of last week, and also containing some other remarks. The error we cheerfully correct. In the second line instead of "I as a manufacturer," &c., read "I am a manufacturer," &c. The article as published makes him admit that he is a manufacturer of "patent" medicines, whereas he intended to deny this. The mistake was ours.

We think B. B. D. will agree with us that we do him no injustice by declining to publish his communication, as no reply was made to his article of last week, except a word or two correcting what appeared to convey a wrong impression, and as the whole subject is one foreign to the purposes and objects of the Bugle. Our own opinion is, that the editorial article of "S.," which gave rise to the discussion, had better not have appeared in a paper like the Bugle. But after publishing it, we thought justice to B. B. D. required that he should be allowed to explain. He has had that privilege, and we think will agree that we are right in declining further discussion of the subject.

Another communication on the same subject has also been handed us, which we declined publishing for the reasons above given.—s.

Presidential Candidates.

From present indications it seems highly probable that General Taylor is to be the Whig candidate for the next presidency.—We learn from the National Era that a new daily paper has been recently started in Washington to advocate the claims of this man of blood to preside over the nation. A number of Whig journals have already come out in his favor, and all, we doubt not, will, in due time, be brought into the harness.—Paragraphs like the following are already going the rounds in the Whig papers:

GEN. TAYLOR.—We speak by reliable authority when we say that Gen. Taylor is deeply and warmly imbued with Whig sentiments, feelings, and sympathies; that he is devoted to Whig Measures and Whig Men; that he was opposed to the Annexation of Texas; and that he is not only opposed to any extension of Slave Territory, but regards the Institution of Slavery—though himself a Slaveholder—as it is viewed by Messrs. Clayton, Mangum, and other distinguished Southern Whigs, as one of the incident evils of our otherwise Free Government.

[Albany Evening Journal]

The Tribune copies the above, we presume approvingly, and will, doubtless, true to party, advocate the General's claims to the presidency, and labor to prove him an anti-slavery man and a true friend of his country. Gen. Taylor, it appears, has heard that he is named as the presidential candidate, and is, of course, surprised, not to say grieved at it! It is scarcely necessary to say that his name has been brought forward without his wishes, knowledge or consent—no retiring and modest are these great men! There is little doubt, however, but that if his friends insist upon it he will consent, though with much reluctance and many misgivings, to make the sacrifice and accept the nomination—so forgetful of self, and devoted to "the dear people," are these politicians!

The following is an extract from a letter written by Gen. Taylor to Gen. E. W. Butler of Louisiana:

"I may observe that I have been also named as a candidate for that high office by a few newspaper editors, which has been done without my knowledge, wishes or consent."

This I have assured all who have written me on the subject; assuring them I had no aspirations for that or any other civil office; that my whole energies, mental and physical, were and had been absorbed in such a way as I thought best calculated to bring this war to a speedy and honorable close, believing it was for the interest of both countries, and the sooner it was done the better—at any rate so far as ours was concerned; and that President-making should be lost sight of until this was accomplished."

General Taylor, it is said, is the owner of two hundred slaves, and hence, as the Emancipator has it, is "three times as available as Henry Clay." The South will doubtless be satisfied of his entire devotion to slaveholding interests; and Horace Greeley and the rest, will easily convince the Anti-Slavery Whigs of the North, that he is opposed to Slavery, and will be true to Freedom.

Doubtless the Whigs cannot find a candidate who can command a larger vote; and probably Taylor will be the next President of the United States. Be it so. He is a fit man to stand at the head of such a Government. The nation wants but this to fill the measure of its infamy.

A few of the Whig papers—perhaps all of them Western ones—talk of Thomas Corwin as the candidate—the "True Democrat," of Cleveland among the rest. In reply to the Emancipator's prediction—that John Q. Adams, J. R. Giddings, Stephen C. Phillips, John G. Palfrey, Erastus Culver, and thousands more of so-called Anti-Slavery men," will give their support to Gen. Taylor—the Democrat says: "This is the opinion of Mr. Leavitt; now we give it as our opinion that they will do no such thing.—Time will show." Aye, time will show; and if we may be permitted to judge of the future by the past, we cannot help fearing greatly that these men will do as they have done—cling to their party and be partakers in its disgrace and guilt.

The Democrats seem not to be in a hurry to bring out their candidate. It is not necessary that they should be. The party is so well drilled that its members want but to know the name in time to cast their votes.—It is probable, whoever the candidate may be, that he will be true to the slave power, "though false to all the world beside."

The Liberty party papers, like those of the Whigs, are talking about bringing forward a presidential candidate. The Era proposes to postpone the nomination till next spring, and is joined in this by several other Liberty papers. The "plain English" of this proposal, the Emancipator takes to be, "wait and see if the Whigs will not nominate Judge McLean, and pledge their party against the extension of slave territory, and then we will abandon the Liberty party and support them on this issue." This, of course, Dr. Bailey disclaims; and hence there is quite a sharp contention between the Emancipator and the Era.

It seems to us to be a matter of small importance who are the candidates of the political parties. The best man, if elected, can do nothing better than submit to the bidding of Slavery, and the vilest cannot do worse than this. Let those who would be true to principle disconnect themselves from all political parties, and adopt for their motto—"NO UNION WITH SLAVEHOLDERS."

Rumors of Another Bloody Battle.

The Pittsburgh Post of Saturday morning last contains an account of a bloody battle fought between Gen. Scott and Santa Anna, in which the Americans were victorious.—The loss of the Mexicans is said to have been immense; that of the Americans comparatively trifling. Six thousand Mexicans it is reported, have been taken prisoners.

The account of the battle in the Post—which is the only one we have seen—came to Pittsburgh by Telegraph, on the 7th inst., in the evening. The Eastern papers of that date have not yet reached us. Possibly the report is a false one, though we think it not improbable that it is too true.—J.

Kidnapper Caught.

One of the men who kidnaped two children from Brighton about six months ago, has recently been arrested, and is lodged in jail in Beaver county. He was caught at Navvoo. The children were found and brought back soon after they were taken.—One of them has since died.—J.

GRAHAM'S MAGAZINE, for May, has been received. This No. is embellished with two beautiful American Plates. One representing 'Mandan Indians,' and the other the 'Lover's Leap,' a view of scenery in Georgia.—J.

Hannah T. Thomas, of Salem township, Meigs co., O., will please act as agent for the Bugle.

Receipts of the Bugle next week.

For the Anti-Slavery Bugle. War and Warriors.

BY JOHN D. BEACH—NO. VII.

"Truth is not detection."

[COLERIDGE.]

"No State stands sure but on the grounds of Right."

[DAVID.]

The reader will not expect from me a full drawn portrait of War. It would cover too much paper. I have briefly enumerated some of its physical evils; it would be both interesting and profitable to exhibit also its darker features—its moral desolations. I should like to introduce you into the camp, to show you its discipline, its scenes, its internal regulations; but you can doubtless form some judgment as to what they are, when you reflect that every camp, even the most orderly, in the common acceptance of the term, is a school of profanity, irreligion and vice, a resort of prostitutes, a seat of drunkenness and sensuality, a hotbed of pollution and moral death. That such it must be, is evident from the nature of the case; that such it is, testifies all history. Each a camp was Washington's, such Bonaparte's, and such, also, is Taylor's. I know that Chaplains are employed—"pious men"—who sing psalms and preach "orthodox" sermons of war, standing amid lockers of shot, with their feet planted upon mounted cannon. I know that our Christian Army is headed by a Missionary General, who seems to be enlightening the benighted Mexicans with wonderful facility by the agency of Springfield muskets wadded with the leaves of the Bible. I know that even now (as late advices announce,) prayer meetings and revival scenes may be transpiring on board some of our squadrons. So much the worse!—Sanctify war by the solemn ordinances of Religion, and you render it doubly hellish. Inspire the minds of your men with the thought that they are fighting under a Banner consecrated by prayer to a sacred cause, and demons will laugh and leap at the havoc they make. Any warrior will tell you that. Superadd the presence and approbation of venerated men, and you have removed the last restraint that the lawless desperado knows. Murder and robbery and rape are terrible indeed when perpetrated under such auspices. The sixty-five thousand gallons of whiskey, which Government long ago found it necessary to ship to the Army of Occupation, cannot, of course, mend the matter much.

It was my desire to dwell at length upon the business itself of war, the infliction of injury, and that alone; to discuss its fundamental maxim—that the end justifies the means; to analyze the character of the warrior, and to speak of the influence of his profession upon his principles. I was also anxious to examine the laws, the morality, the religion of War, and to compare them with the precepts, the morality and the religion of Jesus Christ. Yet why should I! For in all these items I take it to be self-evidently true, that War is essentially sinful.

Finally, then, in view of the age we live in, and the spirit of that holy Religion we profess to love, what, I ask, is the character of those public men who have plunged the Continent in War? I know not what name others may affix to them; I call them Traitors, and their conduct Treason. I call them Traitors, because they are the authors of a measure which necessarily paralyzes the Public Industry; a measure which always misdirects the Productive Labor of any people; a measure which they know must result in the immense destruction of public and private property; a measure which occasions an expenditure of national wealth without securing corresponding national advantages; a measure which unnecessarily increases the burden of taxation; a hazardous measure, which is as likely to fail as to succeed, and

in the failure of which great public calamity must inevitably ensue; a measure which is not the ally of popular Liberty, but its deadliest foe; a measure which is not the hand-maid of national prosperity, but its infallible subverter; a measure which redresses not wrongs, but perpetrates them; a measure which indemnifies not losses, but multiplies them; a measure that is not essential to secure the national defense, nor to extend the principles of sound government, nor to assert and maintain the Right, nor to carry out the plans of Divine Providence; a measure which, in short, is *always* the Statesman's folly and the Citizen's foe.

I call their conduct Treason, because they strike a fatal blow at the only bond that unites the great human Brotherhood. I call their conduct Treason, because they subvert the Law of Nature and of Revelation. I call their conduct Treason, because there is not in this God's world a thing honest, just, pure, lovely, holy or exalted, to which their selfish policy is not in direct antagonism.—I impeach them in the name of Humanity, whose rights and interests they disregard.—I impeach them in the name of the Guardian Genius of this Confederate Republic, whose Fundamental Law they disavow. I impeach them in the name of all Enlightened States, whose opinions and interference they set at naught. I impeach them in the name of the Christian World, whose feelings they dare outrage. I impeach them in the name of the wretched people whom they are wickedly endeavoring to crush. I impeach them in the name of History, whose irrevocable judgment they foolishly despise. I impeach them in the name of Almighty God, whose sovereign authority they madly set at defiance. At the bar of Eternal Justice I impeach them as Traitors—let them answer the charge.

Such, Christian Citizen, are your rulers and mine to-day. I speak not against their political tenets; they may be harmless and sound. I am not discussing Banks or Tariffs or Revenues with any man. Neither do I speak against their personal character.—Their morals may be blameless, for aught I know. As men, I love them all. As magistrates, I respect them. But I must lift up my voice against their political unrighteousness.

Surely, then, I affirm no new thing when I declare, that this is the darkest hour of our national existence. Some may doubt, and point me to that page of history which tells of the campaign of '79, of our army in starvation and rags, of our finances in derangement, our Congress embarrassed, and our people in apathy and gloom. That hour was indeed dark; but he who sees with half an eye can discern that the present darkness is thicker, gloomier by far. A feeble nation, whose shattered and dispirited forces are chased on their own soil by a powerful invader, whose energies are almost exhausted by a long and unequal struggle, and whose self-moved efforts for independence are paralyzed by universal bankruptcy, may well speak of dark hours. Her existence is problematical. But who shall insure that Government which has turned traitor to the very principles upon which its perpetuity depends—which has strangely laid its terrible hand to tear away its own firm foundations? Its existence is no longer problematical—its ruin is sure. What solitary ray can pierce the murky gloom that gathers thick over a State which has blotted out its own star of destiny? What power can arrest the fearful death-stupor that creeps through every member of a body politic, when the heart is secretly rotting? What hand can sustain the crumbling columns of political greatness, when Treachery rules the Council, and Treason sits enthroned in State? Who shall guard the public Liberty, when resistance to tyrants is deemed rebellion against God, and Moral Heroism is almost extinct? Talk not about the strength of such a State. Her cannon may thunder over the surging main, and her Generals may storm at the gates of the cities of her foes. Her Rulers may bluster and her Statesmen boast. Yet all the while that dreadful Hand is tracing "Mene, Mene, Tekel—Upharim!" and Ruin sits waiting at the door. True, she may cleave her soil with canals, and checker her surface with rail-ways. She may rear her stately depots, and pile the massive walls of her manufactories. She may speak with the world by the Press and the Telegraph. She may whiten the great deep with the countless sails of commerce, and fill with her merchandise the marts of all lands. But she is a speechless, gigantic ruin—a silent catacomb, where Liberty lies inhumed, and Public Honor sleeps with the dead. Philosophy may tread her quiet groves, and Art may adorn her public walks. But if Integrity dare not lift his voice in her Pulpit, her Bar, her Forum and her Senate Chamber, I can never call her mine. Ah wretched country! Verily Mammon is thy God; but Jehovah is thy foe! Thou hast broken covenant with Heaven, and formed a league with darkness. Thou hast buried thine Integrity, and trampled down Justice in thy streets. Who then will swear allegiance to thee? What Hero will longer vindicate thine honor?

Reader, should the storms of heaven sweep our navies from the ocean, the timber of our forests and the skill of our artisans might soon replace them. It were a small matter if our finances should sink and our currency stagnate. Our fields would still return the

full harvest, and patient industry would soon rectify the evil. Or if drought should parch the soil, and famine stalk abroad—if Pestilence should wave his wrathful sword, and thousands mingle with the dust; still the Earth would bloom again under the rains and dews of heaven; the ground would again bring forth sustenance for man and beast, and another generation would arise to re-tenant the homes despoiled by the unhappy dead. But alas! when a nation loses its reverence for Right, then *all* is lost. The wreck of national greatness butterly remediless. When public Faith and Virtue are supplanted by sneaking Treachery and brutal Force, what shall nerve the Patriot's arm? When the musket and the cannon silence the impassioned Eloquence of Truth, then hope expires forever! Trade may stagnate—industry may be crippled. 'Tis indeed an evil; but not half so dreadful as the stagnation of the great public heart. Universal Bankruptcy is surely to be dreaded. But Heaven save us from the Bankruptcy of Moral Principle!

We must awake, or we are lost; awake to our danger; awake to righteousness. We must acknowledge the great principles of Human Brotherhood. In our deliberations we must not forget that there is a God in Heaven, and that there are other rights in the universe besides our own. We must learn that national selfishness does not constitute patriotism, nor adherence to party, true loyalty; that exclusive legislation is the deadliest curse of modern civilization, but to legislate for Man is national glory. The Bible of the politician and the Christian's Bible must no longer be at war. Modern Statesmanship must be renovated; or as the word of God is true, and the voice of History decisive, our national existence draws to a close. Regenerate—regenerate our watchword—Truth our ally—God our hope.

Poetry—Music.

It is perhaps worthy of consideration that from the floods of sacred poetry, which have been poured from the pens of divinely inspired bards, our friend should have been in "public labors" "perplexed to find hymns" so much that he procured from two convict brothers the one which he carried with him, to obviate this difficulty.

For what should religion and song blend but to be a blessing and deliverance to the souls of the captive and sin stricken! among these as well as others? Christ was an opener of prison doors.

From the Prisoner's Friend.

In our last, we spoke of the proportion of music and poetry to war and violence. We alluded also to the fact that the prisoner had been forgotten by the poet. We intended, more particularly, in that remark, to point out the neglect of sacred poets. We have, in our public labors, been perplexed to find a single hymn in some collections. Lately, to meet this want, we have carried our music with us. We have procured, from two convicts who are brothers, an excellent hymn, set to music. This is now being introduced into the various choirs as a part of church music. That our readers may have a better idea of it, we subjoin the words. The piece, it will be seen, was sung on last Thanksgiving day, in the Mass. State Prison. The fact of its having been prepared by two brothers must give it quite an interest. We have some few more pieces from the same individuals, which we hope to present hereafter.—The music will be ready for sale at the Fair, which commences the 29th of April and ends on the first day of May.

SONG OF THE CONVICT.

Philippi's dark dungeons with anthems are shaken,
And notes of thanksgiving peal thro' the night air;
O! what can such joy in a prison awaken?
The friends and the spirit of Jesus are there;
There angel Mercy points,
Mid rising songs of saints,
The rainbow of Hope on the cloud of despair.

That spirit of love on the earth still abiding,
And soothing adversity, sorrow and pain,
Now visits the captive, though weak and abiding,
And raises the fallen to virtue again.
Yes! here the gospel's light
Shall break thro' sorrow's night,
And Satan-bound souls be released from his chain.

O! ye who have toiled in this vineyard neglected,
Our gratitude deep future life shall declare;
Still call back the erring, still cheer the dejected,
And Heaven will prosper your labor and care.

Soon will the Savior's voice
Make all your hearts rejoice—
"I once was in prison, ye came to me there."

Great God! in thy mercy accept our thanksgiving,
Cleanse, pardon, and guide us on onward we move;
And when we shall pass from the land of the living,
Receive us, through Jesus, to mansions above;
Tho' thus divided now,
Around thy throne bow,
And join the loud anthems of wonder and love.

HO! FOR THE WARR!—The Secretary of War has made a requisition on His Excellency the Governor of Ohio for ten companies of Infantry, and one company of mounted volunteers, to serve during the war unless sooner discharged. An excellent opportunity is therefore offered to Buckeye chivalry, to visit the battle lands of Mexico, and have a "blow out" in the halls of the Montezumas. Come on, brave hearts, come on—Glory awaits you. You shall be enabled and have three dollars and a half per month to buy clothes with. You shall be transported

like cattle, and used as machines. You shall perform forced marches, and sleep in mud and wet blankets. You shall fight and bleed, and probably die, that your officers may be toasted and glorified, and made lions of. If you have the luck to escape the black vomit, the yellow fever, and the balls of the enemy, you may return sick, lame, ragged and lousy, to drag out a miserable existence, and be pointed as the men who fought to extend slavery, and assisted in the dirty work of a dirty administration. Come on—fall in after the music. Ho! for the wars!
[True Democrat.]

California.

Extract of a Letter, dated
SAN DIEGO, Jan. 20.

In the encounters at the different places in which our troops have met the Californians, the latter have always been attacked under the impression that they had no idea of fighting. In the case of Capt. Mervine, Commodore Stockton had such a contemptible opinion of them, that he had no field-pieces sent ashore; and there were our men on foot under the fire of three or four field-pieces of the enemy, giving them a very hard chase, although mounted on splendid horses. If the chase had continued but a very short time longer, they would undoubtedly have been obliged to give up one or more of their field-pieces; but they had killed so many of our men that it was deemed prudent to return.

In the case of the Salinas Plains, our small party came upon them unawares, and had they shown themselves men, they would have cut every one of our party to pieces, besides doing an irreparable (at the time) damage by taking away our horses. Many were the feats of bravery which our men displayed, and it was by acts of the most reckless and audacious boldness that the officers and men in that engagement were killed, and not from anything which reflects credit on the enemy. For, where simply four white men and two Indians can, by keeping protected by a small wood, and firing from behind the trees, keep away more than 80 of the enemy for upward of an hour, it certainly does not speak well of the bravery of the latter.—These few men were an advanced guard, and as soon as the main body of about forty came up, the enemy immediately took to flight.

The Californians have, as one of their weapons, a very thin and beautifully made spear, kept as sharp as a razor, and attached to a long pole of about five feet. They have, lately, done all their fighting with it. And it is by means of these weapons that they have had such successes. Our army not being able to obtain good horses, could not keep clear of them. They would make their Arab-like charges from behind; and before one of our riders was able to turn his horse to face his foe, he would find himself horribly cut, or transfixed with one of their spears; and the Californians, well knowing where their great advantage lay, never made an attack unless they came behind. Thus it was with General Kearney's dragoons, who were mounted on worn-out mules, which at the best is only a caricature of a Dragoon. Beside they had but a small body of men, it being the advanced guard, opposed to about 600 well-mounted men. (they having for a long time reserved all their best horses and kept them in good order, for the purpose of having this great advantage over our Dragoons.) The Dragoons had a great many difficulties to contend with. Their swords would not cut through the enemies' clothes, for they were cutting wood all the way across the Continent; their guns would not go off, from the wet. Beside, their jaded and worn-out bodies were in no plight for fighting; and it no wonder that the advance was worsted until the main body came up. I trust the last battle will keep things quiet for the future in this part of the country.—Journal of Commerce.

AID FOR IRELAND.—The total money receipts of the Treasurer of the Relief Committee of the city of New York, up to the 1st inst. amounted to \$135,307 70.

THE SUBSCRIBERS take this opportunity of informing their friends and the public generally that they have commenced the Wholesale Grocery Commission and Forwarding business, under the firm of Gilmore, Porter & Moore. All consignments made to them will receive prompt attention. Upon the reception of such, they will give liberal acceptances if desired—charges reasonable. Address Gilmore, Porter & Moore, No 26, west Front street, Cincinnati.

HIRAM S. GILMORE,
ROBERT PORTER,
AUGUSTUS O. MOORE.

Cincinnati, May 4, 1847.

WESTERN ANTI-SLAVERY FAIR.

It is proposed to hold a Fair, to aid the cause of emancipation, at the time and place of the next Anniversary of the Western Anti-Slavery Society; and the object of this Circular is to invite all, to assist in preparing for that occasion, who are the foes of oppression—who desire that our country shall be redeemed from the rule of tyrants—who wish to break the yoke of the captive, and to repel the aggressions which slavery is making upon our own rights. Whether the contributions shall be worthy of the cause—worthy the high professions of those who stand forth as the friends of liberty, may greatly depend, reader, upon your efforts.—Are you willing to contribute of your abundance or your penury? are you willing to stimulate others to good works, and unite with them to bring your neighborhood offering, and lay it upon the altar of humanity? If you have neither silver nor gold, are you willing to consecrate a portion of what you do possess to this cause? Let the farmer and his wife bring grain and wool, brooms and baskets, cloth and other manufactured articles—let the dairymaid come with her cheese and butter, and the miller with his flour—let the hatter and tinner, the saddler and shoe-maker present such useful things as their several handicrafts can furnish—let the merchant contribute liberally of his stock, and those who are skillful with the needle bring such useful and fancy articles as their ingenuity may devise.

The proceeds of this Fair will be appropriated to the support of the Anti-Slavery movement in the West, either by placing them at the disposal of the Western Anti-Slavery Society or applying them by direction of the donors to some branch of this reform in harmony with the views of that Society. The cause for which we ask you to labor

is one which is fraught with the deepest interest to millions of our race—it moves with favor from the virtuous and the good, and is approved by the Father of the oppressed.—We affectionately invite you to share the toil and the reward of this work—we appeal to you in the name of MAN, robbed and outraged—we ask you to be true to the instincts of your better nature, and to prove by your actions that you appreciate the blessings of liberty and the safe-guards of virtue.

BETSEY M. COWLES, Austinburg,
LYDIA IRISH, New Lisbon,
JANE D. McNEALY, Greene,
MARY DONALDSON, do,
MATILDA S. HOWELL, Painesville,
SUSAN MARSHALL, do,
MARIA L. GIDDINGS, Jefferson,
MARY LLOYD, Lloydsville,
MARY ANN BRONSON, Medina,
PIERCE ANN CARROLL, Ravenna,
MARTHA J. TILDEN, do,
SUSANNA E. DONALDSON, New Richmond,
RUTH DODDLE, Green Plain,
ELIZABETH BORTON, Selma,
MARIA WHITEHOUSE, Andover,
HEBECCA S. THOMAS, Marlborough,
MARY S. DICKINSON, Chagrin Falls,
SARRETTA BROWN, New Lyme,
ELIZA COWLES, Geneva,
ZELMAN BARNETT, Mt. Union,
HARRIET N. TOWNEY, Parkman,
ELIZABETH A. STEEDMAN, Randolph,
CORDELLA SMALLEY, do,
ELIZABETH BUTTERWORTH, Hopkinton,
ANN WALKER, Leesville,
MARY GRISWOLD, New Garden,
ELIZA HOLMES, Columbiana,
LEAH VOGELSONG, do,
ANNA C. FULLER, Brooklyn,
CORNELIA R. COWLES, Buffalo, N. Y.,
LORENA BARNARD, Salem,
J. ELIZABETH JONES, do.

[It was expected that other towns would be represented, but the names of the persons who were written to, have not yet been received. We hope the friends at Chagrin Falls, Richfield, Grafton, Canfield, Dearfield, New Richmond, Brunswick, New Brighton, West Middleton, Cleveland, Cincinnati and many other places will co-operate with us in this proposed work.]

Anti-Slavery Books.

Kept constantly on hand by J. Elizabeth Jones, among which are

The Forlorn Hope.
Memoir of Torrey.
Fact and Fiction.
Anti-Slavery Alphabet.
Madison Papers.
Narrative of Douglass.
The Liberty Cap.
Brotherhood of Thieves.
Slaveholder's Religion.
Christian Non-Resistance.
Disunionist, &c.

N. B. Most of the above works can be procured of Betsey M. Cowles, Austinburg.

THE SALEM BOOK-STORE.

Has changed hands, and the New Firm having made considerable additions to the old stock, respectfully solicit the patronage of the old customers and the public. They are constantly receiving

SUPPLIES FROM THE EAST.

of Books and Stationery,—and Articles in their line not on hand will be ordered on short notice.

They will try to keep such an assortment and sell on such terms, as that no one need have an excuse for not reading.
Schools and Merchants supplied on liberal terms.

GALBREATH & HOLMES.

D. L. GALBREATH,
JESSE HOLMES,
Salem, 1st mo. 28th, 1846.

REMOVAL.

GEORGE ORR has removed from the House of Ely, Kent & Brock, to the large and extensive Dry Goods house of

LUDWIG, KNEEDLER & CO.

No. 110, North 3d st., where he would be glad to have his Anti-Slavery friends call before making their Spring purchases elsewhere. Philadelphia, Jan. 7th, 1847.—76.

MEDICAL.

DRS. COPE & HOLE

Have associated for the practice of medicine. Having practised the WATER-CURE, until they are satisfied of its unequalled value, in the treatment not only of chronic but acute diseases, they are prepared to offer their professional services on the following conditions:—In all acute diseases, when called early, and when proper attention is given by the nurses, if they fail to effect cures, they will ask no fees. Residence east end of Salem. January 1, 1847.

CHEAP FOR CASH.

The proprietors of the Salem Hardware and Drug Store, have just received their full supply of NEW HARDWARE and FRESH DRUGS. The patronage of their old customers, and the public generally is respectfully solicited. CHESSMAN & WRIGHT. Salem 11th mo 1, 1846.

LOOKING GLASSES.

In connection with Hardware and Drugs, the subscribers have a large supply of new and handsome styles of large and small Looking Glasses and Looking Glass plates. Old frames refilled and glass cutting done to order.

CHESSMAN & WRIGHT.

Salem, 11th mo 1, 1846.

C. DONALDSON & CO.

WHOLESALE & RETAIL HARDWARE MERCHANTS. Keep constantly on hand a general assortment of HARDWARE and CUTLERY. No. 18 MAIN ST. CINCINNATI.

July 17, '46.

DRY GOODS AND GROCERIES.

BOOTS and SHOES, (Eastern and Western,) Drugs and Medicines, Paints, Oil and Dye Stuffs, cheap as the cheapest, and good as the best, constantly for sale at TRESCOTTS Salem, O. 1st mo. 30th.

Admonition.
 Teach tyrants but slightly,
 What anguish they sing!
 Touch nobles but lightly,
 Their venom will sting!
 But either grasped tightly
 Is spoil'd of the sting!
 If tyranny wrong thee,
 For little pretext;
 Beware why it stung thee,
 And gring it the next.

When days went by and weeks, and Janu-
ary was nearly out, and no signs of the
breaking up of the weather had been hinted
at, the majestic ice in such manner as
limped, and went on lame. Chills
had scarred his poor feet until their shape
was nearly lost. He suffered excruciating
pain, and got no sleep o' nights. And thou-
sands upon thousands of unappropriated
pairs of shoes burdened the cordwainers' shelves,
filled their windows, hung temptingly a-
round their doors; though skins stripped reck-
less from the fat sides of animals, were trans-
ferred from *abattoirs*, to tanneries, and thence to
the currier's, and thence to the shoemaker's
work-shops, where awls pierced, and ham-
mers rang, and the leather, from morose
and sullen, yet Bob Racker, got more
and more cheerful.

Still the frost became more severe than
ever. Per his quotidian thricepence, Bob dis-
cuss'd for a lawyer. Dark, dingy rooms
that lawyer had, full of musty law books and
cobwebs; windows that were never cleaned;
looked upon upon dead, blank walls; severer
than in the streets where the atmosphere
came biting from the sky, was the frost in
those chambers, where the warm soul of hu-
manity was turned to chilling ice.

Bob's master was of a capricious disposition
and seldom addressed his clerks. Except
six instructions.

Those hearts warmed not as he read in the newspapers of the dive Jim had down into the deep, half-frozen sea, where icebergs jostled with icebergs, and the Polar air burnt as fire that the sailors became mutinings!

Fathoms deep (Bob's mother exaggerated a little in her enthusiasm) among the ice he went to bring up a gentleman who had joined the expedition from love of adventure, and had fallen overboard while contemplating the lustrous hues which the setting sun reflected from the sky palaces of those extreme latitudes upon the thousand peaks and pinnacles of ice. Brave Jim Taidy! Brave uncle Jim!

A very poor story, but Bob forgot his frozen feet, as he imagined the gurgling water closing around his uncle, elevating the sea where the great whales are.

"Uncle Jim, rich, isn't he? neither!" asked Bob. "If I were alive, dear, the gentleman made him rich."

"I wonder if he knew that I had no shoes whether he would give me any!"

Bob's mother said she didn't know, for money didn't soften hearts, and people who had it were loth to part with it. "But," she added, "the heart of James Taidy must have greatly changed—greatly changed indeed. He was at the kindest, most breathing."

"how could I! I didn't know your name!" if you were married, or where you were to be found. How could I write then?"

"O, you might have written," persisted the good woman. "If you didn't know who my name was, and where I lived, the postman did, and he would have brought the letter."

Mr. Sparrow laughed, and brave Jim laughed, and Bob's mother, not knowing the reason of their mirth, laughed also.

Our story ends for Bob Racket and for Bob's brothers and sisters all their lives.

Still, why are there not Shoe Charities?

Mr. Jones was in the habit of getting somewhat "bally," and one night he was discovered by a neighbor, leaning over the side of a church for support. He called his wife "Hallow, Jones!" You look serious, think of joining the church!" "Well," replied Jones, "if I incline considerably that way at present!"

SLANDER.—It is a Spanish proverb that the calumniator injures three persons; that one defamed, the one who listens, and most of all himself. "Speak evil of no man," the precept of our religion.

essentially a falsehood, is it necessary to take into account the individual to whom it is made?"

The reply was promptly given, and in the negative.

"I recollect," continued the doctor, "as accompanying a clergyman, some years ago into a field, whether he was repairing for the purpose of catching his horses. As we approached the animal, the gentleman extended his hand, as though it contained some thing in the way of salt or corn, and rubbed one hand within the other, as though he was pulverizing the salt or shelling the corn. The poor horse, thoroughly deceived, came rapidly up; the halter was slipped over his head, and he was a prisoner. I thought, said the doctor, 'what difference there could be in telling a falsehood to a *biped* was quar- ried, but said nothing. Not long after, I was summoned to a council convened, relative to the case of an individual who was charged with falsehood, and the only difference between the second act and the first, which I had myself witnessed, consisted in the simple fact, that the recipient of the untruth, the one instance, was not favored with many legs by two, as in the other: The latter was a *biped*; the former a *quadruped*."

Newtown Falls; Dr. Homer Earle.
Ravenna; E. P. Bassett, and Joseph C. Allen.
Southington; Caleb Greene.
Mt. Union; Owen Thomas.
Hillsboro; Win. Lyle Keya.
Malta; Wm. Cole.
Hinkley; C. D. Brown.
Richfield; Jerome Hurlburt, Elijah Foe Lodi; Dr. Still.
Chester & Roads; H. W. Curtis.
Painesville; F. McGrew.
Franklin Mills; C. W. Leffingwell.
Granger; L. Hill.
Bath; G. McCloed.
Hartford; G. W. Bushnell.
Garrettsville; A. Joiner.
Adover; A. G. Garlick and J. F. Whitmore.

INDIANA.

Marion; John T. Morris.
Economy; Ira C. Mansley.
Liberty; Edwin Gardner.
Winchester; Clarkson Pickett.
Knightsown; Dr. H. L. Terrill.
Richmond; Joseph Alderman.

PENNSYLVANIA.

Fallston; Miss A. Townsend.
Pittsburgh; H. Vashon.